

M1599
Wednesday, June 4, 1969
Dallas
Group trip

Mr. Nyland: Okay. Yah, Yah. We can start with that. Anyone want to sit here? Huh? [people shuffle]

Now Dallas, huh? The last meeting on our trip, so that... With tonight I consider it simply the end of the trip, the rest is just driving a little bit until we get back to Warwick. I think we'll be there probably by Monday or by Tuesday; and next week, Tuesday, we'll have a meeting at 102. That will be number 1600. This meeting tonight is 1599. We figure it out more or less that way: It's a very good number; it's 24 and that is 6, so it is 2, 4, 6. Whatever it is that you understand of numerology, you perhaps can attach a certain meaning to it.

But, what takes place, really. Here is a whole series, now, of fifteen hundred ... as a series, hundred tapes. 1501 we started on our last trip to the West Coast, and from there on we had about twenty from that particular trip; then there came certain sections, also including a little later the Boston affair—the five times, three meetings each time so there were fifteen different kind of meetings again, and, as you probably know, the five of the Tuesday evening we have played in New York on Tuesday—then there is this trip. And looking at it now totally as a series of hundred, I've considered the 1500 series one of the most important sections of all the tapes we have. And I believe that in this particular 1500 series we have discussed and talked about such a variety of different kind of subjects, that all the material is really all that anyone would need in order to be able to understand what is meant by Work on oneself. And for that reason I have a special something that I would like to do with this; and in connection with that, also I feel that I want to tell it to a few of the people who are here now—you might say, even selected out of the large group of ninety with which we came, and sixty with which we go back—I wouldn't say there is a certain responsibility, but I would like to explain what I had in mind with it.

I would like to use this 1500, in the first place to establish a library; not only in New York but also one complete—all hundred at least—in Boston. It is already complete in Seattle, and practically complete in San Francisco. Santa Fe has almost all of them, but I would like to supply them so that they are also ... they can keep such tapes in their library, and I would like to give also copies of all hundred tapes to Dallas. I consider Dallas more and more a growing possibility in the understanding of Work, and I would like to consider it a real center. Because as we go along I place much more trust in the possibility of really building something here in this surrounding; and for that, those who are here need some kind of information which I believe that listening to such tapes can give them.

I have in mind with that, that whenever there is this kind of establishment of a library, that there are some people who can become responsible for that, and of course will treat the kind of material that is in it, in a certain way. As you know, I don't believe in publishing. The opportunity for writing about Gurdjieff and Work and having it published, of course it's obvious it would have been quite easy for me to add another book, or a big book, to all the material that already has been published; particularly because it has to do with a description of Work, and the relationship of Work in ordinary life, and as such, such a book would be different from personal remembrances with Gurdjieff.

I have no interest either in writing about that or in publishing openly—that is, make it available for the general public—of certain things which we talk about in meetings. I believe what we talk about in meetings belongs to a Group and it belongs to people who are actually wishing to Work, and when they want to Work they have to know what ought to be done. And I can easily say that the purpose of Gurdjieff was, in writing All and Everything, that when he makes his admonition in the beginning of advising people to read it three times: That is, when they read it and then again, and then for the third time as if there is something concerning their inner life that has to be touched. It is of course true that if one does this for three times one realizes a great deal more than by reading it just flippantly—or like ... as he says, like any other book—and at the same time the questions of Work, of what to do, are partly hidden in long sentences or can be distilled from descriptions of the experiences of Beelzebub, and it is a little difficult. Because there is added to it the fact that the book, as First Series, was meant to be an Impartial Criticism of the life of Man, of all of us in an unconscious state; and that simply by voicing—or describing, or having a critical attitude towards that what has taken place on Earth

and which can be translated into terminology for one's own life—it is not so easy to distill, out of that, what ought to be done with such a statement of how terrible it is and how much we are slugs, and how unconsciously we behave.

It is all there and the beginning is definitely there in having to clean up certain fancy notions about oneself; but that then he added the Second Series as an illustration that remarkable Man could exist on Earth and have existed, and he describes certain characteristics of such Man which he calls 'remarkable'; and that really the crux of everything that belongs to Work is given in the Third Series. And in the Third Series, which he then calls 'esoteric,' it is then up to a person who has gone through the preliminary instructions and who has perhaps profited and developed certain things that relate to the possibility of an 'I': that such a Man, in that kind of a state is equipped to receive different kind of knowledge which is in the Third Series.

Since the Third Series, if it were published would be a tremendous temptation for anyone having it ... that it would be shown to those who do not deserve it, I hope that still those who are in charge of these kind of things will remember what Gurdjieff really has said and that they will never fall into that trap; at the same time, it has to be made available for those people who actually, because of Work are entitled to it. And it is not so much that one has to know everything about the Third Series ... and although a great deal is still being translated—or at least still in the state of Russian language—there is enough for those, I think, who deserve it, of that what exists of the Third Series that it can be useful.

The Third Series really is not represented in a book. The Third Series is represented by those people who have been influenced by Gurdjieff and by the ideas, and who have become so ... not infatuated, but imbibed by it; who have taken it into their lives and have tried to live in accordance with precepts that are given; that they, by means of either their behavior or by what they are and what they say, or all of that together, may be able at times to give certain information that is their ... the result of their own Work, and then in giving it they represent esoteric knowledge through the channel ... whatever they are, but which is identical to what Gurdjieff talks about in the Third Series.

And therefore it is not a question of listening or reading the Third Series, it's a question of trying to digest what is meant when one talks, now, about Work and the application of this kind of Work in daily life. Because, that is all that Gurdjieff tells—and also giving certain exercises, certain tasks, certain real reasons why Work must exist and why it has a certain value in a Man's

life.

So that that can be communicated by means of meetings, for *that* reason meetings are important, and one must never try to think that everything has to wait until you get hold of the Third Series. In it I would almost assure you, what I have read of it ... and there is enough to know what the contents of the Third Series represents, that what we have talked about in meetings is very much of what you otherwise would read. And, perhaps it is better that it is talked about instead of reading it. Because if a person is open and when he hears certain things that might be applicable in his life, and they represent—for a person who speaks the truth and that...—the possibility of giving it verification; so that then that what is being said going through the hearer's experience also will become truth for him, he is far better off when he listens instead of having to read it.

Because in a reading process, when you don't understand it you go back and you try to assimilate what is being written, and sometimes you can ... when you read it for the second time with the book and you read it aloud, you almost imitate that what is needed when you hear ... and when you actually hear, you receive it in your mind in quite a different way than what you receive by means of your eyes. Because when you hear it, your attention is much more sharpened; because you don't have a chance to tell the person who reads it to you ... or the person who happens to speak to you to stop for a moment so that you will assimilate, but it is up to you to have in your attention such concentrated effort that you try not to lose the thread of what you hear. And for that reason you receive it in a different place, you receive it really in a place that is not your mind; you start gradually to receive it in an emotional state, and I talked about that—I think it was in San Francisco recently—of the need for having that kind of an attitude.

So what I have in mind, now, with this 1500 series; it represents for me an accumulation of certain data and perhaps knowledge and to some extent an understanding, and I would like to have it distributed in such a way that, in the first place it becomes available for those who really I say are 'entitled' to it, and that it is located in certain Groups of the country where, I hope, gradually there will be developed a certain sincerity in regard to that what is contained in such little talks. It requires, of course, the honesty of only using it when it is right. It requires a responsibility for the maintenance in which it is; it definitely does not allow for any, particular kind of printed matter to be based on it, and it is very bad to quote out of it out of context. I also

hope that by establishing these libraries and I say ‘permanently’—I hope they will remain in existence after I die—that there is something I feel is like a heritage I would like to leave, and it will be helpful; in addition to your reading All and Everything which always remains the prime source, that then it might shed some light every once in a while on what you have read, that then it may be easier to apply it in your life.

So there is New York and Boston, and the West Coast also two places, and two places in the center of this country. Totally six, what will we do, how can it be made available sufficiently. For that we have started some time ago to make an Index, and I would like to say that the Index is gradually growing in accordance with certain simple rules so that each person can understand what is really meant by it, and also that many people can help to produce it. And that is why I want to talk about it at the end ... this last tape of this particular series, and I’m sorry that John [Marshall] isn’t here; because I have relied on him every once in a while in correlating such data ... in any event, he can listen to this what we are talking about now.

The Index has to be put together by a few people who are interested in seeing where subjects can be found; and they have to learn how to make an Index by words with enough cross-references ... and not too many but quite sufficient for anyone who wants to carry on some form of research for himself, and who then may be able to extract, from that what is available, certain things that are not only applicable in his life but also in time will help him to be able to talk about Work from a certain level which I always hope that must remain: A level of exactness, and free from personal interpretation. We will go ahead with this kind of Index; because I would like all those who are now working on transcriptions to concentrate on the 1500 to 1599, that we will have transcriptions of all of them.

Perhaps resumes, perhaps short notes, also references already and a great deal of that kind of work has been done, it has to be correlated. Because now we will do it at different places and then there has to be a central place where it is digested, and we will do that at the Barn.

I also would like to give to different people ... one or two or three transcriptions for those so that they can then look at it, study it to some extent, correct it for mistakes, clarify things that are not clear. Because it happens in transcriptions that certain things are not caught, and perhaps then maybe even by means of listening to the tape itself, really make it as well as we can. So that that kind of material then can be published. So that we have two ways of doing this: One, by means of the tapes to which people can listen; the other, publishing it and making it ready for

our own press at the Barn and then becoming part of Firefly, which, as you know, is only for a very limited distribution among people belonging to a Group. And in doing that I don't think I transgress in any way or I have forgot ... or have I forgotten what was the idea of Gurdjieff of making this kind of knowledge available. Because, I don't publish it. It is simply made available to a little larger circle, and those who are responsible for it will know who is entitled.

Again and again, this has to be the question. Because the entitled ... being entitled to it is not that one so-called is ready and wishes, it's a question that such things must be given only to those who really can receive it in the right way, and that they then can digest it. Because premature knowledge is really not worthwhile at all, and it even might become poisonous at times. So there has to be all the time a little regulation, and on that I will depend on those who are a little bit older in Work already, and who have towards Work the responsibility of commitment, and for whom Work means a part of their life. And it is with those that I would like to work together in order to publish this kind of a thing in that kind of a form.

How it will work out, we will see. Some of you of course know that when in New York I tried a little experiment by having a few people have little Groups; and judging by the results, I had to withdraw that; because it was not the right time as yet and I was probably a little over-anxious, and definitely it was premature. It made me realize that certain things still had to be done, and that it was up to me to try to do it in a different way so as to allow a little more time for that; so that the concentrations, now, on answering tapes from different Groups has to be regulated a little better, and that for the time being no small Group should be there in New York. Because it's still possible for me to be there, and I felt the responsibility of carrying on with what we call a Group I and a Group II and meeting every week ... together with a Saturday and Sunday and including, of course, the Friday.

So *that* ... that will be a little bit of a different kind of a change, and I hope that those who, starting with their Group II and feeling in that that they had a certain way of actually gaining knowledge for themselves—and quite definitely were right at times, and had the right kind of an attitude—I hope they will understand. And that is why I mention it now; because some of them are here—why I had to stop, and why I now at the present time ask their help to help in transcriptions and make it ready, let's say, 'for the press'—in doing that I think they will profit a great deal, and also out of that will come their own ability to know when it is right to talk about Work and when they shouldn't. And that even for some time it may not be necessary to have a

regular Group at certain times of the week; but that at certain times when they feel, that then they can surround themselves with those who are then there and perhaps who ask them questions; and with that something will be established entirely on their own but within a certain framework, and also with the ability then to do and adhere to things that they then know and can verify for themselves. And as long as I am there we can talk about that; so it is not organized in any way, but I hope that it will grow quite naturally.

You can ask what has this to do with Dallas, and it has to do a *great deal* with Dallas. Dallas is at the present time in a state very much of flux; where gradually there is certain information that has dribbled down and is being digested and placed, and placed quite rightly. So that various little mistakes, which of course always occur in any Group .. but there is an aliveness and I'm always ... I always have felt this with Dallas, and for that reason for me it has always had a special place, and also for that reason I have asked Marjorie to be the contact person. Because she has a feeling for what goes on here and that will continue, and we will help each other ... and we will help to answer your tapes and you see the necessity of talking about Work, and also when you have that library you can then refer to it. And it is your own ... I would say it is given without any strings attached, than only that what you must know is required for the maintenance of esoteric knowledge. And all of you in Dallas know well enough what I mean; how such things need not necessarily remain secret but that they have to be adjusted to the conditions of giving; and whenever one considers that, what appears first in one: That one cares for Work.

That's why I say it has direct application of those in Dallas in relation to the total amount of Work that here and there is being done, and the need for that kind of a correlation so as to eliminate all kind of unnecessary work ... but what is really important is a care. A caring for Work means a looking at Work as something that is important in one's life, and I always compare this when I try to think about it: What is God really. When He cares for us, what is He doing. He looks at us, He is present, every once in a while He is concerned—I take, now, God simply as a personification of an idea. It is a form of higher life that is probably the same as what one's inner life represents, of that what is the Holy of the Holiest and which is life itself within one. And I simply use the word 'God', and when I say He 'sees' or He is 'present' it is a very subjective way of expressing it; but the principle is quite clear—that is, as if one in one's life knows every once in a while of the presence of something else—and it is that reason why people

become interested in this kind of Work and not so much in other kind of religions.

Because here it is spelled out quite definitely what is to be done, and one can do it any time of the day. The advantage of Gurdjieff is to give exactly these kind of instructions, and also to give them correctly. Because it is not a method of any form of self-contemplation, and it has nothing to do with analysis or trying to explain why one is the way one is; because all these things remain in an ordinary subjective world and they are of very little help than only in giving you a little bit more light in your unconscious mind, but what is required for a Man is when he receives all these kinds of things—and even at times with his feeling he's under the influence of that higher force, which we call God being 'present'—that then one knows one has to do something in the presence of that. And it is as if God then is speaking through one's Conscience and says "Will you Wake Up for My sake or will you Wake Up for your sake, and how can I tell you that I love you."

And God tries in so many different ways to tell all the time that He really loves us as children. And we as children, every once in a while in looking up in the sky and admiring Orion and realizing that the Sun comes up, and going on a trip and seeing Nature in all its beauty; and every once in a while being reminded of certain processes that take place, of course, on Earth which are deleterious and obnoxious for us—and that we are constantly exposed with all ... to all the troubles of this life, and having to live it on Earth and being on Earth bound by whatever the particular properties of Earth are—that then we as little children every once in a while pray to God that He will protect us.

And that is probably—in relation to the love of God for us—very, very little; and the reason is of course that we are what we are, and that in saying this I find an excuse that I should remain the way I am. And a good reason of course is to use this kind of a mental explanation that I want to know ... and I say it even in a prayer: I want God to know why I don't Work, I want Him to understand that although He loves me, I cannot respond because I'm busy, I *have* to do; I tell God I am sorry, I *have* to get up in the morning and get dressed and do this-and-that—and go to an office—I *have* to attend to my ordinary business. I have my own thoughts and they come in on me, and I cannot always correct them and I cannot restrain them and I cannot always place them; and sometimes they are so desirable for me because they give me a little sustenance, and in that realization of what I have to do on Earth and thinking even why I'm here, that what is the requirement for living on Earth constantly stares me in the face and therefore ... and I tell God

“Don’t be angry, I cannot help it the way I am.” Because that is exactly what the Earth requires and what my feelings require and what my mind tells me to do, and that is the way I was brought up and I was not taught correctly how to consider my inner life. I have never realized that what was God in me, and I’ve never opened the door; and I even have heard about it a little bit, and sometimes in a terribly misquoting way—as if certain things representing God parade in front of me and then in a certain dogmatic form require me to behave in this way or that—and I’ve never really seen Him. I try to explain this; and every once in a while God nods His head and He says: “Yes, you’re right. I know. I know. I know what you are, don’t tell Me; because I’m very much familiar with what you are, and I know also all the conditioning under which you have lived. I also know what is meant by rationalization. I’ve been down on Earth more than enough to know what human beings are, and how they behave, and how they will always find an excuse by looking into something—blaming persons, blaming animals, blaming conditions, blaming even everything that happens to one.” And everything that one doesn’t understand of course has to be placed in a category of something that perhaps, because of this misunderstanding, is doing harm; He will tell you that He knows all about that, and that you are at times living under such terrible pressure and that there are certain things that take place in you for which of course many times you’re not responsible.

He also knows, when He looks at you, already what is written on your forehead. Because your forehead is formulating your Karma, and that what you are reading is going through your mind—the front part of it—and what is written on your Karma ... as your Karma on your forehead, is exactly the same as what your horoscope tries to tell you, of which the Earth is still the center. And one goes left and right and looks around and one hopes every once in a while that God will come around the corner and then be there and not affect ... and unfortunately He always affects you, because He loves you. And you can for quite some time withdraw from it. You can say “I don’t want that kind of a love” because it doesn’t fit, I don’t want it in that form, I want it this way, that way; and it is based on whatever your experience is; it is based on your own horoscope; it is based on what type you are; it is based on your education; it is based on your rebellion, maybe sometimes; it is based on what you have experienced and have read and gone through and suffered—and all of that has given you wisdom and then you say, “But, God, I don’t ... I really, I don’t believe You because You don’t really know how terrible I suffer,” and with that He goes away.

Because there is no use talking ... and He tells you it won't help you if I keep on talking. "Either I go away or you go away ... but please forget me for a little while and go out in outer life and live there as well as you can." And you do what you wish and you can have your fling at life in whatever respect you wish; and you can determine beforehand what you would like to become ... and you will always have some way of interpreting whatever has happened to you in a certain way probably right for you sometimes wrong for you, but at least you want to satisfy your mind so that you can call it 'understand,' but all it is is simply reforming and reshuffling certain data of knowledge. Because your understanding will give you much more of what you really need as wisdom, and that is why God tells you "Go out in the world and practice what you can."

How it will go in such a case, and what God will do, and how He will watch you, and what He will try to tell you every once in a while by shining a light upon you; and how at times by means of different forces between God and the Earth He will tell you, and give instructions, and will create conditions for you—all of that we know so little about. Because there is no particular guide to the spiritual world; and whatever there is in the Bible and whatever we may have read in other books of esoteric knowledge and whatever you can construct I call it simply, by 'extrapolation' out of All and Everything, to the extent that you wish to eat that book you will then be guided by what it contains, and then gradually there will appear in your life an Objectivity based, then, on an understanding and not on the knowledge, and that then you will understand what God means. He will say "Explain to me what you have been doing," and you say "explain to me what You have been doing to me."

Because I am an ordinary human being and all I can do is, really, to be open; and when I'm open I receive certain things, I interpret them, and then when I interpret them I hope that it's right. But, I cannot go out of my way; I do not know because I'm limited, and then I ask "God, help me" to overcome *that* so that I then will be able to see, or perceive even, perhaps have a certain awareness of that what is meant; and then maybe I will find the truth for myself, and the answer that God gives at that time is simply saying "Please, all you wish is to be Aware."

Try not to define what you wish. Try to forget; that all that is needed is to be brought to this point that the value of all your life, of whatever education you have had and whatever your present interests are representing in you now, and whatever your earthly aims are and whatever it is that you feel your inner life is and that you try at the present time; whatever one feels, that in one's present life at the point where one comes in contact with Work and when one has even

Worked for some time, that all the time this comes back to one: “Here I am having lived this long, having now acquired a great deal of knowledge and also wisdom and maturity, how can I now simply say I will accept myself as I am.” And this is a very good question to ask God. Because He requires that I am Aware of what I am. And I say “I am this and I will describe it for you,” and God says “Don’t, I know it all.” But then I say “How do You know,” and He says “Because I love you.” I say “Well, I don’t feel it,” then God says “Maybe I don’t love you in the right way.”

It’s a question—that one is perfectly willing to accept that God does not know. It’s a question when one, for oneself decides that that what is needed and you wish for it in your daily life and it belongs to your life’s aim as you have your life on Earth; that then we say, “God does not know ... and His way is not my way, and I wish my way.” If one actually could wish to be Awake without anything attached, without any description of that what one even wishes to see or to hope for; if one can actually hundred percent accept oneself for whatever one is without any further excuse about why it is this way or trying to explain it but just accepting it; so that *that* for one’s life becomes the basis on which the past is taken and then stays as past and is not going to affect you anymore in any form of association, in any form of a thought where a memory entering and helping you so-called to ‘determine’ your present experience. Because that what you now experience is of course already a repetition... and partly a repetition, and that the experiences which you have never had before are so few.

That what one needs is openness at the time when it can be open; and then to receive and not to discuss ... and not to talk and not to wish for anything else than that what is; and let, then, God be what He is, and then in the presence of that something will start to be born. But, this is the most difficult part of life. Because, in that one has to care for God, and that is so terribly difficult; because one cannot understand Him ... and one can only understand one’s inner life a little bit, and one can only come at a certain time to that conclusion that this inner life is really worth more than anything else in the rest of the world; and that whatever I’ve been taught and whatever I can explain, and whatever I know by rationalization and all of the thought processes with which I’m so familiar and which I trot out at any one time at the drop of a hat ... because it is so lovely to have a substitute and a reason why I should *not* Work. That is really what I allow. I simply cover up such a variety of different things that could be there; simply by finding a little bit of a word or an explanation, and then in the substitution of that I forget entirely that my

feeling is crushed.

Because, what is needed is the caring for God to be present to me. It's the caring for that what is inner life for myself; so that I can live with that, and in caring it I take care of it and I wish it to be, and I wish to be affected in such a way that it will give me knowledge, wisdom, understanding, and a conduct for my life. That is the reason ... when I constantly have to be busy economically and in daily life and because of a certain momentum that has been set up and against which I cannot really go and for which I need help, *that* is the reason to reduce at such a time all affairs of ordinary life to such a minimum that there is something left in me that is practically only life; and that ... that I cannot lose the energies which always go in an ordinary unconscious direction of anger or argument or wishing to convince, or trying to tell even myself that I know this-and-that or to want to formulate and to titillate in all kind of directions by allowing my mind and my feeling to have their fight between the two, and allowing such fights to exist between people in general and in any kind of a relationship that may be affected by it. One doesn't wish to be quiet, and one doesn't wish to sit still; because one wants to convince and one wants to have the last word, and you cannot leave it half way; because, for oneself the conscience that one has acquired on Earth requires that one finishes certain things, and *that* is the terrible problem.

Because we start, in application of Work in one's life, to think that it is necessary to finish it. One starts to determine *how* it will be finished. One starts to allow, even, in one's mind to consider the planets and the Sun, and a little bit more theory of the fusion of the three bodies and the continuation to Cosmic Consciousness—and again three steps, from all solar systems to a Milky Way to all Milky Ways, up to, again, this last section, also three-fold, of the fusion of three into One, into Absoluteness or the combination of that what is negative plus positive and neutralizing at that place of His Endlessness to become, then, the One-unity of the universe—one determines this already into all kind of little ways of trying to say how it should be on Earth and how I should grow up and how I should experience this-and-that because *that* is my aim and *that* I need. I need it because I say I can't live without it. In ordinary life I determine what I wish in ordinary life—what my life should become—and then I say I need such-and-such for it and that-and-that, and God doesn't know what to tell.

It is so extremely difficult; because we are taught, as I say, to see a thing through 'to the finish,' and what is required is to see a thing through to the moment only. The moment is one's

salvation. The moment, if it is actually experienced, does away with all the rules of cosmology. In that moment there is no planet, Sun, solar systems, and all the rest. In the moment His Endlessness is in Infinity, recognized by oneself in the experience of a moment. Then there is no end and no beginning. Then there is no finishing. Then there is only the acceptance of that what one is *now*, and no more. And the solution is so clear and it is so simple, and it is so extremely difficult; because the mind as it is now won't accept it, and your feeling ... not even your intuition is willing to accept it; because you have a hunch of what your life ought to become and you bring out all kind of scientific books and you read up and you prove it because so-and-so has *also* said this and said that; and repetition after repetition of holy lives of people who have written about ... autobiographically about themselves and what they were and experienced this-and-that; and it is lovely and beautiful and one can imagine it—what the life may have been for such people—and one can sympathize with their suffering and you can say this is the 'cloud of unknowing' because I do not know how to live *that* cloud; because it still envelopes me ... and I make it worse by reading about such things and wishing about such things—exactly *that*—and then again I determine what is the Will of God, and I don't leave it to Him.

This is why I say the caring must be there: Because the caring means that I forget myself. The caring means that there is something that I want to take place in me and that I want to yield to; and then I say in that way, regardless of what I think I wish, regardless of what I really wish, regardless of that what is now me, regardless of that what I hope that is me could become, I now care for a flower so that I can give it water, so that I can allow it to grow; so that I can look at it and see that is what has taken place because I took care of the soil at the proper time in porosity, I shielded it from too much rain, I protected it from wind and Sun, I gave it shadow when needed, I helped it with a little stick when it was a little bit bending over, I pressed the soil around the roots so that they could take up more water and nourishment, and I have now looked at it and I see it practically as a product that I have tended and which was in principle the life of God. When I look at that, when I look at such a simple thing in Nature and when I see how Nature, cruel as She is at times in super-abundance produces such magnitude of beauty; and that I see, then, myself and others every once in a while showing exactly that same kind, almost now I would say 'Infinity,' of something that is there that one knows that one can experience, that one can recognize in each other and that one knows it is right.

And one says, "But, I wish that to be all the time," and God says, "No, why should it.

You're still on Earth. Your task is still there, you cannot come to Me as yet. If you came I would have to send you back. If you don't do what you have to do in this life, I will have to send you back again." Because that is the law. That is the law of the Omni-manifestation. *That* one can understand when one understands Omniscience. It is not Omnipresence. Presence is simply that what exists, but Omni-manifestation is that what is expressed in all forms of that what is Omniscient. And out of that will come, for a Man gradually, Omnipotence. Because that is his doing. That is, he, then, with the understanding he has applies it in such simple things as planting a seed and growing a flower; or sometimes he wished he could create a child in God's image and keep it on Earth unspoiled, uninhibited and not written on and not wishing that child then to become affected too much. And when one...

[Aside: See how marvelous? Now turn it over.]

side 2 All right? Because if you see a child after its birth and the cry; almost objecting to being born on Earth, not understanding its own little Karma and only having a wish to make out of life an expression of beauty. And that one sees and tries to attend ... to attend to it, to care for it; and that in that father and mother, or those who are around, want to create a world, a world in which the child will actually continue to live in that way as God's child, and such a pity when gradually, because of this-and-that-and-that-and-that and other things, there are certain conditions which start to develop.

One is not to blame. There is never any blame for that. That is the mechanical way of behavior of the Earth. That is the way it happens to be on Earth, and that's the way it happens to be for Mankind. This form of life with which we are familiar and from where we would love to get out of, where we want to go we don't know, but not here. Because this is not right and we know this by intuition. We know there is something that gets spoiled. We do not understand such laws of the creation of certain things on Earth, and the spoilage. We do not know that all things will deteriorate. We see it, we don't understand why. We simply say it goes over into different forms of matter ... and of course then one can say as long as it is that kind of matter and it remains material and it remains that kind of a form, then of course it must be subject to such laws, and then I cannot help it.

Because I can temporarily alleviate the condition and I put a little salve on the wound, but what is needed for me is my inner life becoming my blood. That what is really required is not the blood that just feeds the body, but inner life becomes what Gurdjieff calls 'Hanbledzoin.'

That is my inner life for me as Man, and when I say the development of Kesdjanian body, it simply means the development of an inner life which becomes the bloodstream for that what has to be carried through the Kesdjanian body in order to feed that, and not to be dependent only about the conditions of Earth. And it is exactly the same as when I accept myself as a type and I know what I am; and it doesn't matter if it's Scorpio or if it is Sagittarius, it is that what I am now and my Earth is my center, and when it becomes a heliocentric development of that what gradually, in the direction of a Kesdjanian body could become the center of my Soul dictating then—or regulating, or sending out—a force of attraction to that what is my feeling and also what is my body; that then the shifting of that point of gravity to the Sun will give me the insight of my life the way it is and will be able, then, to regulate the Hanbledzoin to reach in all different directions of that what is needed for a full emotional development of Man, and it will give him then the freedom from his Earth, from his body he will be then free to die.

This is really what a Man should wish. With his inner life, he should try to understand the outside manifestations. He should pay less and less attention to that kind of a form, and really try to see through it. It is as if that what is the manifestation should have windows. One should cut holes in it here and there and put a pane of glass in it, and even if you cannot find the right kind of a white pane, maybe a colored pane will, for the time being already be sufficient. At least it's an opening through which Objectivity can start to enter and peer through and look into your house and find out what is actually there, within, and what is needed and what isn't; and perhaps already can give you ... by the destruction of some of these rotten manifestations of the body, that it is no longer necessary to behave always in that unconscious way, that gradually that what is one's inner life starts to have a little bit more knowledge about itself.

If one dares to go a little bit deeper at times; when one actually wishes to be Silent and coming, then, to oneself and then in oneself finds what is that what was the baby within one. The form of life I say 'unspoiled'; Self with a capital S, essence ... essential essence, we never will get there. We'll get there when we die; at the moment of death one reaches one's Magnetic Center, not before. The attempts will be made constantly to try to reach it; dependent on one's sincerity; dependent on one's crying out in suffering to God, that He will tell what is the road ... and to tell us and He puts us on the way and He says, "Go, go." He helps you. He tells you, remain active. He tells you, don't be lazy. He tells you, try this, try that, find out, but be honest and see to what extent you can remain open.

Because if you remain open you can receive, if you close up everything of the past is almost lost. What good is it if one doesn't want to use what has been given. What is the sense of going through anything, unless you can use it to stand on. Why should you throw away what has cost you so much over several years of your life. What is it, maybe, in you that in your life prevents you. Maybe what is it that are that kind of Karma influence that still hangs over and that cannot as yet be abolished, and you cannot eat it up yet because it goes too deep. And it has to do with that what ought to change and I ask God to come with me, and He says, "No, I cannot come as yet. You are really not ready enough." Because you have forgotten this-and-that-and-that and you're still a little stupid, but if you want to Wake Up you have to keep on accepting your stupidity. You have to keep on accepting the knowledge of yourself. You have to keep on the way your mind works, and you have to stop such thoughts for creating difficulty. You have to stop that by not giving it attention. God says "Go outside and look at the flowers," every time that you are angry, the flower droops and droops.

Do you know what happens to your inner life when all that energy goes to the outer world? It tries to feed the outer world. And sometimes you say I'm 'helpful' because I want to be good and kind and nice and I want to try to tell people; and it goes, of course, at your cost because it is not, as yet, in a state in which there is an inflow and an outflow which matches each other.

You see, what is that process. One talks, one feels for a person, one wants to help, one wants to do the right thing; and it comes from one because it is honest and there is something there that is already based on one's experience and you can give it, and you can give it until you are exhausted ... and you can give it as life of you, and that life is not replenished. And for that reason there is an end, and when you don't replenish it, it is stopping after some time; and when it has become repetitious, it will lose the substance of life.

This is really the requirement of how one should be towards others, and this is the requirement of one's Kesdjanian body. Kesdjanian body has two functions: When it becomes separated from one's physical body and starts its life on its own it has to learn how to behave in this world; it has to learn the emotional language also possible in this world. Because Kesdjanian body is in this world already half-way by 'Do-Re-Mi,' the building of that what is the 'Sol-La-Si' of Kesdjan, for which we have all kind of words, belongs to an Objective level; and that will give Kesdjan the possibility of more permanency than ordinary feelings, but when it starts to develop in an emotional sense and it learns a language applicable in an emotional

language to say to the Earth and to help by giving emotionally ... and not by touching and not by explaining and not by just hoping for the best, but the actuality of energies which go out from one to someone where there is a possibility of help.

The requirement from the ... on the part of the receptionist would have to be to be open to that, but how can Kesdjanian body continue. That is always the problem: Where will be, together with the openness, the possibility of the countercurrent giving out. This is the equilibrium that is needed for a Man. When Kesdjanian body starts on its life of its own and when it starts to develop as a result of the wish and in connection with that what is the food given by means of Conscious impressions; that that, then, flows over from Consciousness into Conscience. And Conscience then must have a place from where it operates, and the heart is selected as the free organ which, so far has done nothing else but taking care of the blood ... it is different from the brain. The brain is already so occupied and the brain is much too much too filled, but the heart is still pure and it is still possible to do something there and to erect, within one's heart, the place for one's Conscience and also what will become the inner room of the Kesdjanian body.

Gradually the heart will start to become warm in respect to that what is needed for the sending of Hanbledzoin to the Kesdjanian body. And when the Kesdjanian body starts to develop and becomes on its own having been affected by the Aspiration from the outside and the Inspirational qualities as translated within oneself; and with the aid of one's Conscience giving one the actual valuation of what is right and what is wrong, that then the heart will allow Kesdjan to rest for a moment and then, in Silence to see if it could make contact with higher sources of living. This is the 'Si-Do' of Kesdjan. This is the means by which an emotional body can remain being fed, and at the same time giving out. It is the way ... like a storage battery can be fed by the generator and at the same time be used for furnishing spark, it's *that* way by which, at the present time that what is available for a Man can actually take place.

Because that's all he has at the present. That is all he will be able to do. Because his mind is incapable and his mind still needs a great deal of change in order to become the house in which his Soul can live. When his Soul is growing up the process is the same as for Kesdjan, but we don't have to worry now about the Soul, than only to eliminate the influences of an unconscious mind.

When Kesdjan starts to grow and when it then has the contact with God, God speaks

through one's Conscience, then God explains who He is. He tells Man:

"I am that what is potentially your Soul. I am, for you at this height where I am now, a certain section of Infinity, the same way as you in your ordinary life are a section of life. The more you will understand that that what is the form of you in this life, and that gradually the transparency will become obvious to yourself; that there is a chance that you or your little 'I' can look in, that also then I—God—can look into you and help you to build your Soul. I am God for you. I am, you might say, the creation ... creator of you, but I allow you to create an 'I' similar in principle as I am, to help you in the form of an 'I' that you now want to conceive of, in whichever way it is that you wish to have a guide for you, so that then that becomes exactly the same in quality of what I am."

For that God says:

"I am nothing else than that what wishes to help you. I am nothing else that puts any pressure on you. I am not anything from the outside world in which you have to rely on that."

Because that what is your God—and what I am now as your creation of 'I'—is all your own as a result of the wish, on the part of your inner life, to continue to live. It is not dependent on circumstances. It is not dependent on the outside people. It is not dependent on their advice. It is not dependent on conditions. It is not dependent on special kinds of food. It's not dependent on drugs. It is nothing at all that has anything to do with anything that belongs to Earth. It is *not* subjective, and God emphasizes that: "I am Objectivity for you; I am that what is the way and the road."

This what is Objectivity, is Christ for you: To understand what is the means and the road of how you should Work; so that through that Work you come to Me—your God—by means of Christ. That is the way—and the only way—and since... That what you now have created for Me as being God, becomes One with that what is the Work laid upon you; and for that reason Jesus Christ could say "I and the Father are One," but when it comes to that kind of a religious belief—this kind of attitude of wishing to care for that what is one's life, and the value of what is needed and what one has to do—then every once in a while you shovel around a little bit and you shift away all the different things that are in the way as a little obstacle, and you take the time off and you say, "But, I have to commune in some way or other with that what is really much more

important.”

And then your commitment starts, and that is where the Group can help you: To see actually what is needed at such a time; that you can ... if you can possibly forget a little bit of your selfish desires. Forget a little bit of your own determination what *you* think in all your youthfulness, maybe, and thinking that you already know that God already is smiling on you. And perhaps He is just laughing a little bit at you with all your suffering which you make to come on yourself and which He allows you to suffer; to give you a chance to see what is really needed to get through with it and not to ... to loiter too long, almost I would say, in the ‘enjoyment’ of suffering. He says:

“Get busy. Do in ordinary life just this, that, that—simple things—with an aim, a daily aim. You get up, don’t you? You can go to bed again. You hope for the best during the day. Do! Take a trip to the West Coast, come back with Inspiration; when you have something in you that you say is alive, show it to Me.”

God will go by being ... by the level of one’s Being. He will not take you by your word. He will not take you by your mind. He will not take you by your feeling, He will not even take you by your intuition. He will say:

“All these things, I don’t know about. They belong to Earth and they are very lovely... Because, you know, I know they are component parts of a level of Being of unity, I only see in Man that what is his life. I see his form, but I see through it and I don’t pay attention to that. What I wish is to be able to go in, and then I wish that what is the coating to be translucent.”

You see, God requires translucency. We require for the ‘I’ transparency, translucency is that what is inside and can then look out. Translucency will be the openness to receive different kinds of material from a different level of Being so that, then, that, as God, can come and enter. That my Inspiration takes the form of my translucency, and my Aspiration is still transparent; it is the moment in which I lose myself in order to find what I really am; and when I say “I am what I am” in my unconscious state I change it into “I Am,” *that* is my Conscious state. Because when I say what I am I describe what I am, God has no desire for any description; if He is Omniscient He has understanding endlessly, if He has Omnipresence He is free from the dimensions of describing. If He is Omnipotent He will be able to lift me into whatever sphere He wishes. He will be able, because of His Omnipotence, to enter into me. Because the material

forms do not exist, He will be able, because of that force, to help me to grow wings on Earth.

He will give me, if I wish, that kind of a chance when I remain open to it. And when I see in this openness that what is empty, when I will give and I *can* give, when I share so that I'm empty, *then* God will come and fill me. I've given an exercise once of Draining, Draining everything let's say 'evil' in the form of tensions from the head down to your hips, Draining out what you can by means of the arms and the fingers outstretched. Draining it to the level when it reaches your hips, it reaches your sex organs; it continues in Draining, it also takes away from sex that what is the wish for procreation. It leaves in sex the wish to create, and as a result parallel ... or simultaneous with this Draining from your sex down, something enters into your head. And as that goes down, that what enters into your head comes down through your head and gives your mind understanding; and comes down further through your shoulders and gives your heart real emotional states; and in the meantime, that what is created out of the wish for real creation will use up your sex and, you might almost say, 'embellish' your body; because the body then will answer to the purpose for which it was created in God's name, and not for the maintenance of Earth.

If you want to free ... free yourself from that what is Mother Nature, leave Her in Her house. Visit Her as often as you feel it is necessary. Give in to whatever you desire; as far as your body—your Earth—is concerned, do it with measure. Make sure that it is in lean health; not too much, not too little. Don't neglect anything; not even sex; it belongs to a Man and it has to be used in some way. And whichever way one decides depends on your Conscience ... and for that reason when one Drains one drains that what one does not wish to retain, and one receives that one ... that what one wishes emotionally to receive and to be open to. Such is the picture of a Man, and when he stands upright ... because that is the direction of the vertical line away from Earth; he wishes to receive as much as he possibly can, and then his arms and his fingers and his hands become the antennae through which this endless matter will flow into him and with which he will receive, and which will then be the contact with His Endlessness.

I don't want to say more. Because in all of this your Work is ... it is contained in it. When you want to listen to maybe a little tape, you can recall it. I would ask you, don't forget this kind of meeting. It is the end of this kind of series. It's the end in which certain things have been put in a few words. It can stand on its own. It's ... as I said now before, it's a little legacy I want to leave, and it is for you. It's not for me. It is only because something in me is alive, and it has to

be expressed. Because that is the requirement of that kind of a law: When life exists it has to find a way to be expressed; first in a form, and after some time of endlessness, into Infinity.

So, goodnight everybody.

All right, Fred.

End of tape